The person-name noun in Wolaytta

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0 Introductory notes

Wolaytta is one of the main languages of the Ometo group of the Omotic family of the Afro-Asiatic language phylum. It is spoken in the Wolaytta Zone, southwest part of Ethiopia.

In this paper, I will describe the person-name noun in the language and the related phenomena from different points of view.

I thank Mr. Alemu Koyra and Mr. Asela Gujubo for their teaching every aspect of Wolaytta as supreme linguistic consultants.

The transcription used here is: *y* for the palatal approximant [j], *sh* for the voiceless postalveolar fricative, *c* for the voiceless postalveolar affricate, *j* for the voiced postalveolar affricate, *7* for the glottal stop, capitals *P*, *T*, *K*, *C*, *D*, *L*, *M*, and *N* for the glottalized equivalents of the plain consonants *p*, *t*, *k*, *c*, *d*, *l*, *m*, and *n* respectively[1]. Other symbols have the usual IPA value.

Wolaytta is a tone language in that it uses pitch to distinguish meanings. At present, the tone system is too difficult for me to analyze and describe it. However, it seems sufficient to establish two levels, high and low, for describing melody of a word in isolation. In this paper, the acute accent is used to denote "high" in a word. Note that a phrasal accent is not considered here. That is, the acute accent is given to each "word", and it represents the tone when the word is pronounced in isolation. Thus, the notations here do not reflect the actual tone or melody of sentences. Moreover, I do not think that my notation captures essential properties of the Wolaytta tone system. Unfortunately, however, I have no alternative to present here. This would be one of main tasks in the future study of Wolaytta.

Tentative morpheme boundaries are shown by the hyphen "-", although not all of them are shown for convenience' sake.

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[1] Gemination of the glottalized phonemes transcribed here as *L*, *M*, and *N*, which are always realized as geminated consonants, have often been regarded to be consonant clusters *l+7*, *m+7*, and *n+7*, respectively. Although I have noticed some phenomena favorable for the latter interpretation, for the time being I take the former one. I want to argue this matter in other papers in the future. In any case, there is no significant influence for the following discussion whichever interpretation one may take.

1 Definition of the person-name noun in Wolaytta

In this paper, the person-name noun is a word class defined morphologically. If a given autonomous word shows an inflectional pattern of any one of the five sub-classes (Male Class A, etc.) in table (1-1) below, it is a person-name noun[2]. As Adams (1983: 257) pointed out, "person-name nouns have their own inflectional pattern."

Any Wolaytta person-name noun is composed of two parts: lexical stem and grammatical suffix. In the paradigm below, only the suffixes are listed. Note also that tone is completely ignored here.

(1-1) Paradigm of the person-name noun

	ABS.	OBL.	NOM.	INTER.	VOC.
Male Class A	-a	-a	-i	-ee	-aa
Male Class E	-a	-e	-ee	-ee	-ee
Male Class O	-a	-o	-oi	-ee	-oo
Male Class U	-a	-u	-u	-ee	-oo
Female	-o	-i	-a	-ii	-ee

Examples from each sub-class are the following. The arrangement is the same as that of the paradigm above.

(1-2)

Male Class A

'Kusa[3]'

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[2] The actual process in which I identified this word class is not entirely based on morphology. To tell the truth, I collected firstly many person names, and studied their behaviors in sentences, and could find five morphological varieties among them. Thus, without depending on semantics, I could not have established the word class. I think that this kind of process will be inevitable in establishing any word class. However, genuine semantic definition of the person-name noun does not work well in this language, since some words that do not express a person name in the strict sense are morphologically identifiable as "person-name nouns" (see section 4 below).

[3] There is a problem on choice of a citation form of a person-name noun in English

kuuss-á, kuuss-á, kuuss-í, kuuss-ée, kúúss-aa

'Sana'

sáánn-á, sáánn-á, sáánn-í, sáánn-ée, sáánn-aa

Male Class E

'Gobe'

goob-á, goob-é, goob-éé, goob-ée, góób-ee

'Motole'

motól-á, motól-é, motól-éé, motól-ée, motól-ee

Male Class O

'Anjulo'

7anjúll-á, 7anjúll-ó, 7anjúll-óí, 7anjúll-ée, 7anjúll-oo

Male Class U

'Tito'

tiit-á, tiit-ú, tiit-ú, tiit-ée, tíít-oo

Female

'Dalgite'

dalgít-ó, dalgít-í, dalgít-á, dalgít-íi, dalgít-ee

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translation. Adams (1983, 1990) seems to basically choose the absolutive case for this purpose. For example, he (1990: 410) translated a Wolaytta sentence containing one Male Class O person-name noun in the oblique case as 'They played with Agaga'. Readers might think that this is reasonable because the absolutive case is the most unmarked case in this language (see section 3 below). However, his stance is not always consistent. Thus we find 'Baaloti' for a Female nominative (Adams 1983: 93), 'Gaminee' for a Female nominative (Adams 1983: 130), and 'Bargane' for a Male Class A nominative (Adams 1983: 141). What is more, as far as I could observe, when Wolayttas write their native names down on paper in isolation or use them in foreign contexts, they do not choose the absolutive, but the vocative. For the details, see section 3 below. Here I follow this convention in English contexts. As for segmental elements of person-name nouns it seems to be usual to ignore length of a vowel and gemination of a consonant, and I follow this too. In any case, I wish to ask readers not to insist on a strict transliteration *in English contexts*.

However, when I quote a Wolaytta person-name noun *in its Wolaytta form* I will give it in the absolutive case, since it is semantically most unmarked case in the Wolaytta nominal system.

As for the suffixes, there are variants caused by some postpositions.

Firstly, short vowels of the oblique are lengthened when they are attached to the postposition -ra 'with'.

(1-3)
7anjúll-óó-rá
(person name)-OBL.-with

'with Anjulo'   (An example of a Male Class O person-name noun)

Secondly, the opposition of vowel length is neutralized and both long and short vowels are used interchangeably just before the postposition -n(i) 'in, by', when its non-final variant is used.

(1-4a)

goob-éé-ní	gód-ai-kka	7úr-ai-kka
(person name)-OBL.-by	lord-NOM.m.sg.-too	individual-NOM.m.sg.-too

daal-íis.
get hundred cattle-PF.3m.sg.

(1-4b)

goob-é-n	gód-ai-kka	7úr-ai-kka
(person name)-OBL.-by	lord-NOM.m.sg.-too	individual-NOM.m.sg.-too

daal-íis.
get hundred cattle-PF.3m.sg.

'All people became rich (lit. lords as well as individuals got hundred cattle) by Gobe.'

However, short vowels of the oblique are obligatorily lengthened before the sentence final variant of the postposition (-na).

(1-5)

7í	suntéttidoi	kaw-ó	goob-éé-ná.
he	that he is named	king-OBL.	(person name)-OBL.-by

'It is after King Gobe that he is named.'

The analysis of the person-name noun here is actually identical with that found in Adams (1983:259-261, 1990:409-411) as far as segmental elements are concerned. Although Adams does not mention the variants caused by the postpositions mentioned just above, he seems to have recognized the phenomenon correctly judging from his description, at least as for the postposition *-ra* 'with' (see Adams 1983: 75-76).

In Bekale's (1989) paradigm, person-name nouns are found. But his description is not inclusive, and sometimes does not agree with mine.

Other linguistic literatures do not pay special attention to person-name nouns, as far as I know.

2 Tone of the person-name noun

As stated in the introductory notes, my analysis of the Wolaytta tone system is far from perfect. Thus, here only the tone of person-name nouns pronounced in isolation in the absolutive case will be considered only from one viewpoint.

All the person-name nouns in Wolaytta are divided into two tone classes: Tone Class I, which has a stem basically without any high pitch, and Tone Class II, which has a stem with high pitch.

Below are two lists of some of the person-name nouns collected by me, where items are classified according to their suffixes and tone classes and are given in the absolutive.

The first list, (2-1), consists of traditional Wolaytta person-name nouns. While some of them are clearly related to the modern Wolaytta words, others are difficult to tell the etymologies. The latter may originate in other languages spoken around Wolaytta, such as Kambata and Hadiya, but in any case they are felt to be traditional names.

(2-1)

Male Class A

Tone Class I

7anj-á, 7anz-á, 7arj-á, 7upaiss-á, Ciissh-á, de7-á, daadd-á, dol-á, dos-á, gaagg-á, go77-á, gujj-á, gun-á, koir-á, kuuss-á, maadd-á, ment-á, saat-á, seebb-á, shaag-á, shank-á, teeKK-á, Toon-á, waadd-á, zaar-á, zaass-á, zawg-á

Tone Class II

7aldáád-á, 7amóón-á, bááll-á, baDDéés-á, boorícc-á, goobán-á, kumét-á, langánn-á, sáánn-á,

Male Class E

Tone Class I

7al-á, 7alb-á, 7arsh-á, 7asal-á, badd-á, bugg-á, bulc-á, dal-á, goob-á, laLL-á, sokk-á, taj-á, waacc-á

Tone Class II

7adáár-á, 7antíl-á, baDDéés-á, bargán-á, daamóót-á, déll-á, kastóll-á, motól-á, túbb-á, saabóór-á

Male Class O

Tone Class I

(No attestations)

Tone Class II

7áákk-á, 7agáág-á, 7alááh-á, 7anjúll-á, 7árg-á, 7ilíl-á, 7ukkúm-á, 7ushácc-á, baDDéés-á, booráág-á, Ceemís-á, gujúúb-á, guttúll-á, kán-á, kaníd-á, samáág-á, shíy-á, wadíll-á

Male Class U

Tone Class I

7ashk-á, 7ond-á, 7oonn-á, 7orC-á, balg-á, dad-á, dand-á, dangars-á, gallass-á, geesh-á, gelessh-á, jald-á, man-á, marC-á, panC-á, tamm-á, tant-á, tiit-á

Tone Class II

(No attestations)

Female

Tone Class I

(No attestations)

Tone Class II

7adáb-ó, 7ombósh-ó, 7upáíss-ó, 7ukkúm-ó, 7urKát-ó, baalót-ó, baazzít-ó, bantál-ó, batáám-ó, dalgít-ó, jaanáám-ó, galtóór-ó, gamásh-ó, gamín-ó, maatáf-ó, shongít-ó, támm-ó, walKáKK-ó, waltóór-ó, woogét-ó

It is very curious that 1) all the Male Class O person-name nouns belong to the Tone Class II, 2) all the traditional Male Class U person-name nouns belong to the Tone Class I (but see below in this section), and 3) all the Female person-name nouns belong to the Tone Class II. In other words, there is uneven distribution of combination of the suffix class and the tone class.

Thus, while the Male Class U person-name noun *tamm-á* and the Female person-name noun *támm-ó* have a common etymology (Cf. *támm-á* 'ten'), they belong to different tone classes.

Note also that the Male Classes O and U are in complementary distribution in terms of tone class. Judging from the fact that the latter class is not attested in other nominal word classes, the two classes might have originally composed one morphological class, which was to be separated into two classes on tonological grounds. Or conversely, the two morphological classes might have united in other nominals.

The second list, (2-2), consists of non-traditional person-name nouns. They originate in Amharic person names or are taken from the Holy Bible. Such obvious foreign names are very popular in the modern Wolaytta society, and many Wolaytta people also have foreign names (see section 5 below). Usually they are indigenized and fit into the Wolaytta person-name noun's paradigm. For this matter, see also section 5 below. The following is a list of such indigenized person-name nouns in the Wolaytta language.

(2-2)
Male Class A
Tone Class I
(No attestations)
Tone Class II
7abbáb-á, daawíít-á, dassáál-á, 7eeliyáás-á, 7isiyáás-á, kabbád-á, maatiyóós-á, marKóós-á, solomón-á, taakkál-á, yaiKóób-á, yoonáás-á, zakkaráás-á

Male Class E
Tone Class I
(No attestations)
Tone Class II
dárg-á, fiKr-á, galááy-á, kaasáy-á, shawáy-á, tasfááy-á, waagáy-á

Male Class O

Tone Class I

(No attestations)

Tone Class II

7alimááy-á, getáácc-á

Male Class U

Tone Class I (see the discussion below)

7alam-á, waad-á

Tone Class II

7aklíl-á, ballíh-á, mangíst-á, múl-á, nigáát-á, wórK-á, záwd-á

Female

Tone Class I

(No attestations)

Tone Class II

7astér-ó, 7abarrásh-ó, 7alamít-ó, 7almááz-ó, 7asallafácc-ó, bánc-ó, birtukáán-ó, dinKinásh-ó, fíKr-ó, hánn-ó, kabbabúsh-ó, maariyáám-ó

Again, we can observe the uneven distribution: in principle, all the person-name nouns of obviously foreign origin belong to the Tone Class II. This holds true even for the Male Class U person-name noun, although all the traditional members of the class belong to the Tone Class I. However, a few foreign members of the Male Class U class seem to be usually realized as Tone Class I person-name noun. In the list (2-2) above, I gave such irregular person-name nouns as examples of the Tone Class I.

Of course I could not collect all the possible Wolaytta person-name nouns and thus the result shown above might be caused by chance.

3   Case of the person-name noun

In this section, we will overview uses of different cases of the person-name noun.

Nominative

The nominative case is a case for (a head of) a subject. In this language, a

grammatical category "subject" is syntactically defined. Although there are many interesting phenomena worth investigating concerning it, here it will suffice to say that a nominal functioning as subject in Wolaytta agrees with a finite verb in the same clause.

(3-1)

goob-éé	y-íis.
(person name)-NOM.	come-PF.3m.sg.

'Gobe came.'

(3-2)

dalgít-á	y-áasu.
(person name)-NOM.	come-PF.3f.sg.

'Dalgite came.'

(3-3)

7aldáád-í	ló77-ó	na7-á.
(person name)-NOM.	good-OBL.	child-ABS.

'Aldada is a good boy.'

Other uses have not been found so far.

Oblique

This is a form to modify its following nominal, including the postposition. In other words, we may name this case "adnominal".

(3-4)

7alb-é	lágg-iya
(person name)-OBL.	friend-ABS.m.sg.

'a friend of Albe'

(3-5)

dalgít-í-ppé	7ekk-áas.
(person name)-OBL.-from	take-PF.1sg.

'I took (it) from Dalgite.'

(3-6)

hagáá	7oottído-i	7anjúll-óó-ra.
this	one who did-NOM.	(person name)-OBL.-with

'It is with Anjulo that I did this.'

One peculiar use of the oblique case of the person-name noun is to modify another person-name noun to express a lineage. In Wolaytta culture, there has been no concept of "family name" and all Wolaytta names correspond to "given" or "first" names in an English naming system. If necessary, a name of the father of the person in question is added to his or her own name in order to show the lineage. The grandfather's name on his or her father's side may further be added to those names, if needed.

Traditionally, the name of the person in question is preceded by the father's name, which is in turn preceded by the grandfather's name. The lineal ascendants' names, if any, are always inflected in the oblique. This is explainable because they syntactically modify the following nominal with semantics of a kind of determiner, or of a kind of possessor. And the name of the person in question, which is the last element of a "person name phrase", is, of course, inflected according to the context. For example, in the following example,

(3-7)

guttúll-ó	gujúúb-á	be7-áas.
(person name)-OBL.	(person name)-ABS.	see-PF.1sg.

'I saw Gujuba (of) Gutulo.'

gujúúb-á corresponds to the name of the person in question, and *guttúll-ó* to his father's name. The preceding person-name noun expressing the father's name, *guttúll-ó*, is in the oblique, because it modifies the following word, *gujúúb-á*, which is a person-name

noun expressing the name of the person in question. This preceded word is in the absolutive, because it functions as (a head of) an object of the main verb *be7-* 'to see' (as regards uses of the absolutive case, see below in this section). If this person name phrase functions as a subject of a sentence, this preceded word is inflected in the nominative, while the preceding word *gujúúb-á* remains in the oblique, as the following shows.

(3-8)

guttúll-ó	gujúúb-óí	y-íis.
(person name)-OBL.	(person name)-NOM.	come-PF.3m.sg.

'Gujubo (of) Gutulo came.'

However, this system has changed and the order is reversed now in many cases, if not always. That is, in modern Wolaytta the name of the person in question comes first, followed by his or her father's name, which is in turn followed by the grandfather's name, if any. This seems to be an influence of the Amharic language. In this "reversed person name phrase", all person-name nouns but the last one are inflected in the oblique case. And the last one, which may indicate the lineal ascendant of the person in question or may indicate the person in question if it is used by itself, is inflected according to the context. Thus, the same contents of (3-7) and (3-8) above can be expressed in the following way in the modern Wolaytta language.

(3-9)

gujúúb-ó	guttúll-á	be7-áas.
(person name)-OBL.	(person name)-ABS.	see-PF.1sg.

(The same meaning as (3-7) above, but literally 'I saw Gutulo of Gujubo.')

(3-10)

gujúúb-ó	guttúll-óí	y-íis.
(person name)-OBL.	(person name)-NOM.	come-PF.3m.sg.

(The same meaning as (3-8) above, but literally 'Gutulo of Gujubo came.')

The above constructions are odd, because there a grammatical head indicates a

semantically auxiliary element (i.e. a lineal ascendant) and a semantic main element (i.e. the person in question) is realized as a grammatical modifier in the oblique. This oddness becomes clearer when the person in question is female and expressed as a subject of a sentence.

(3-11)

dalgít-í	anjúll-óí	y-áasu.
(female person name)-OBL.	(her father's name)-NOM.	come-PF.3f.sg.

'Dalgite Anjulo came.'

In this sentence, the main verb is conjugated in the 3rd person feminine singular form because the person who actually came is one female. And the male person-name noun, *anjúll-óí*, is in the nominative (a case for a subject, see above), because in this language the last element of a nominal phrase has to show the phrase's grammatical status, such as case: here, the person-name phrase is a subject and therefore its last element is obliged to inflect in the nominative. And the result is a twisted gender agreement between a surface subject and a finite verb! But even in the modern Wolaytta language this kind of oddness does not take place so often, because person-name phrases consist only of the name of the person in question most of the time.

Vocative

The vocative form of the person-name noun is that which is used when the referent is an object of addressing[4].

(3-12)

laa	sáánn-aa!
hey	(person name)-VOC.

'Hey, Sana!'

It is often used in imperative sentences.

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[4] I think that this definition is too rough. In my opinion, the semantics of the vocative in Wolaytta is a very difficult and interesting subject. Especially, uses of the vocative of the common noun seem to be worth pursuing.

(3-13)

dalgít-ee,	háa	y-á!
(person name)-VOC.	here	come-IMPR.2sg.

'Dalgite, come here!'

In addition to this expected uses, the vocative seems to be recognized as a representative form when a name is written in isolation or is used in foreign contexts, as mentioned in note 3 above.

Thus, when I asked one of the main consultants of mine how Wolaytta persons named *bááll-á tiit-á* and *tiit-ú bááll-á*[5], for example, would write their names on the paper in the Ethiopian alphabet, he wrote on my notebook as follows:

(3-14)

ባላ ቲቶ | bA-la ti-to |[6]

ቲቱ ባላ | ti-tu bA-la |

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[5] These names are grammatically analyzed as

bááll-á	tiit-á
Class A person name-OBL.	Class U person name-ABS.

and

tiit-ú	bááll-á
Class U person name-OBL.	Class A person name-ABS.

respectively. Here the absolutive case is used according to my practice (see the end of note 3 above). As regards the use of the oblique case here, see the preceding paragraphs under the heading "oblique" in this section.

[6] (If you are familiar with the Ethiopian alphabet, you may skip this note and examine the notation in the alphabet directly.) The Ethiopian alphabet is syllabic in that each letter represents a consonant followed by a vowel. Transliteration of the Ethiopian alphabet here is enclosed with single bars. If a word is spelt without space, a hyphen is used to show absence of space. The principles of transliteration of the consonantal element are generally the same as those of the transcription of the Wolaytta consonants here (see section 0 above), but note that the capital *Y* indicates palatalization of the preceding consonant. The Vowel elements are Romanized here as *a, u, i, A, E, e, o* (in the traditional order). Roughly speaking, *a* corresponds to a close [a], *A* to an open [a], *E* to a close [e], and *e* to schwa-like vowel or indicates non-existence of a vowel.

Hereafter, in the transcription of Amharic words too, I follow this convention except for the single bars and the hyphens.

From these, it is considered that the preceding names are in the oblique as explained above in this section, and the following (or last) names are in the vocative: the vocative of the Class U person-name noun *tiit-á* is *tíít-oo*, and the vocative of the Class A person-name noun *bááll-á* is *bááll-aa*. This is also confirmed by the following attestations taken from labels of music tapes for sale, on which Wolaytta pops songs are recorded.

(3-15)
FISHALE MILKANO

Note: This represents a singer's name, and is written, as is seen, in the Latin alphabet (in addition to the Ethiopian alphabet). English and Amharic are used on the label, apart from the titles of the songs. *fissháál-á* (Male Class E) is the singer's name, and *milkáán-á* (Male Class O) is his father's name. The oblique of the former is *fissháál-é*, and the vocative of the latter is *milkáán-oo*.

(3-16)
መርኪኔ ሹልጋዶ |ma-re-ki-nE   sYu-le-gA-do|

Note: This represents a singer's name, and written, as is seen, in the Ethiopian alphabet. Almost all the information printed on the label is, apart from the titles of the songs, in Amharic. *markín-á* (Male Class E) is the singer's name and *shulgáád-á* (Male Class O) is his father's name. The oblique of the former is *markín-é*, and the vocative of the latter is *shulgáád-oo*.

Likewise, when another main consultant of mine writes a letter to me, he writes his name in the Latin alphabet as follows:

(3-17)
Asela Gujubo

Note: አሰላ *Asella* is his own (Amharic) name, and *gujúúb-á* (Male Class O) is his father's name. The vocative of the latter is *gujúúb-oo*.

Thus, when a Wolaytta native person name is written in isolation, its vocative form is used as a representative form for the "last" name.

As far as I could remember, one of my main consultants always gave Wolaytta native person names in the vocative in isolation when I asked him in Amharic to list them. He also used their vocative forms for the purpose of citation when he taught me different aspects of Wolaytta person names using Amharic. These facts coincide with my observation that native Wolaytta person names appeared in the vocative when people talked in Amharic. Thus, when a Wolaytta native person name is used in foreign contexts its vocative form seems to function as a representative form.

Interrogative

The person-name noun appears in this case when it is used as a predicate in an interrogative sentence, where a so-called copula is missing.

(3-18)

7í	tiit-ée?
he	(person name)-INTER.

'Is he Tito?'

In the following, the interrogative is used for an exclamatory effect.

(3-19)

7aíba	7anjúll-ee?
what	(person name)-INTER.

'What Anjulo it is (i.e. what a, for example, bad person Anjulo is)?'

Absolutive

Semantically, the absolutive case is the most unmarked case in the sense that all the semantic ranges that can not be covered with the other cases discussed so far in this section are expressed by this case. However, as far as I could notice, attested examples of person-name nouns in the absolutive do not show as much semantic variations as common nouns in the same case do, and there have not been any adverbial examples difficult to explain.

The following is an example expressing a predicate.

(3-20)

7á   7ukkúm-ó
she   (person name)-ABS.

'She is Ukume.'

The following is an example expressing a so-called direct object.

(3-21)

7anjúll-á   siiK-áis.
(person name)-ABS.   love-IMPF.1sg.

'I love Anjulo.'

The following is an example expressing a so-called causee.

(3-22)

7a-lágg-ee   dalg-á   mítt-aa
his-friend-NOM.m.sg. (person name)-ABS.   wood-ABS.m.sg.

ment-iss-íis.
break-CAUS.-PF.3m.sg.

'His friend made Dalga break the wood.'

The absolutive seems to be somehow recognized as a representative form of a person-name noun, if the context is Wolaytta. Thus, when I asked some Wolayttas to list some Wolaytta person names in the Wolaytta language, they were given in the absolutive. Absolutive forms in isolation were also encountered when I collected Wolaytta person names with help of one of the main consultants of mine, though we used the Amharic language then.

4 Semantics of the person-name noun

In this section, I will investigate the semantic range that the person-name noun covers.

In other words, I will examine what are expressed as a person-name noun in this language.

As is evident from the description so far, words for names given to individual human beings belong to the person-name noun. However, what are not names for "human beings" in the strict sense can be realized as person-name nouns.

One such example is *7azzáK-ó* (a name of a female monster).

(4-1)

hagáá-ní	7azzáK-á	d-áusu.
this-in	(monster's name)-NOM.	live-IMPF.3f.sg.

    'Here lives (the monster) Azake.'

(4-2)

táání	7azzáK-ó	yáyy-ais.
I	(monster's name)-ABS.	fear-IMPF.1sg.

    'I fear (the monster) Azake.'

These linguistic forms referring to the monster can not be regarded as non-concrete forms of a genuine feminine common noun from the semantic point of view[7]. Furthermore, the stem does not take the concrete suffix of the feminine common noun to mean the monster. If it does by any chance, the resultant means 'an evil woman like Azake'.

Interestingly, however, the words for monster-like beings *Talah-íya* 'devil', *moitíll-iya* 'ghost, the soul', *daidánt-aa* 'evil spirit', and *seeTáán-aa* 'Satan' belong to the common noun.

There are a few words which can be used as substitution for a person-name noun, meaning 'so-and-so'. They are inflected in the same way as the person-name noun.

7ebél-á (Male Class O), and *7ebél-ó* (Female) are examples of such words. These words inflect only as person-name noun, and used only as substitution for a

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[7] As for a brief overview of a system of the common noun in this language, see Wakasa (2005).

person-name noun.

(4-3)

7ebél-á	be7-ádii?
so-and-so -ABS.	see-INTER.PF.2sg.

'Did you see (Mr.) So-and-so?'

(4-4)

7ebé-óí	daalídaagaa
so-and-so -NOM.	person who became an owner of hundred cattle

'(Mr.) So-and-so, who became an owner of hundred cattle'

(4-5)

7ebél-ó	be7-ádii?
so-and-so -ABS.	see-INTER.PF.2sg.

'Did you see (Ms.) So-and-so?'   Cf. (4-3), the male counterpart

Similar pairs are *7onákk-á* (Male Class O) and *7onákk-ó* (Female) 'so-and-so'.

(4-6)

7onákk-óí	y-íídee?
so-and-so -NOM.	come-INTER.PF.3m.sg.

'Did (Mr.) So-and-so come?'

(4-7)

bii	7onákk-ee!
hey	so-and-so -VOC.

'Hey, (Ms.) So-and-so!'

Unlike *7ebél-á* and *7ebél-ó* 'so-and-so', the stem may take suffixes for the common

noun: *7onákk-uwa* 'so-and-so'. This common noun is used as substitution for a common noun. There is also a morphologically related verb: *7onakk-* 'do so-and-so'.

Another similar pairs are *7uráy-á* (Male Class E) and *7uráy-ó* (Female).

(4-8)

7uráy-éé	y-íídee?
so-and-so -NOM.	come-INTER.PF.3m.sg.

'Did (Mr.) So-and-so come?'

(4-9)

7uráy-í-ppé	7ekk-áas.
so-and-so -OBL.	take-PF.1sg.

'I took from (Ms.) So-and-so.'

They are related to the common noun *7uráy-aa* 'so-and-so' and the verb *7uray-* 'to do so-and-so'.

I observed in one of the texts collected by me that the Amharic word እከሌ *ekalE* 'so-and-so' is used as a Male Class E person-name noun: *7ekél-á* (illustrated in (4-10)). That this word is a person-name noun is confirmed by (4-11) and (4-12), which are obtained through elicitation. I could not elicit the female counterpart.

(4-10)

daann-á	7ekél-á	be7-ídetii?
judge-OBL.	so-and-so -ABS.	see-INTER.PF.2pl.

'Did you see Mr. (lit. judge) So-and-so?'

(4-11)

daann-á	7ekél-é-ppé	7ekk-áas.
judge-OBL.	so-and-so -OBL.-from	take-PF.1sg.

'I took from Mr. (lit. judge) So-and-so.'

(4-12)

daann-á	7ekél-éé	y-íídee?
judge-OBL.	so-and-so -NOM.	come-INTER.PF.3m.sg.

'Did Mr. (lit. judge) So-and-so come?'

híKK-á (Male Class O) and *híKK-ó* (Female) are words meaning 'etc.', used in listing person names.

(4-13)

7aldáád-aa,	tánt-oo,	híKK-oo
(m. person name)-VOC.	(m. person name)-VOC.	etc.-VOC.

g-íídí	sunt-óosona.
say-CONV.3pl.	name-IMPF.3pl.

'They name (saying) Aldada, Tanto, etc.'

(4-14)

7alamít-á	báawa,	7astér-á
(f. person name)-NOM.	not present	(f. person name)-NOM.

báawa,	híKK-á	híKK-á	báawa
not present	etc.-NOM.	etc.-NOM.	not present

g-íídí	yoot-íis.
say-CONV.3pl.	tell-PF.3m.sg.

'He told saying "Alemitu is absent, Aster is absent, So-and-so and others are absent".'

There is a related common noun that is used in listing common nouns: *híKK-aa* 'etc.'

Some other addressing and referring terms for persons show resemblance with the person-name noun.

The affectionate and honorific expressions *ta-7aawúl-á* 'My Father' and *ta-7ishíl-á* 'My Brother' are almost undoubtedly Male Class E person-name nouns.

(4-15)

ta-7aawúl-á	Téég-a.
my-Father-ABS.	call-IMPR.2m.sg.

'Call My Father!'

(4-16)

ta-7aawúl-éé		7áu	b-íídee?
my-Father-NOM.		where	go-INTER.PF.3m.sg.

'Where did My Father go?'

(4-17)

ta-7aawúl-ee,	tá-u	immárkii?
my-Father-VOC.	me-to	please give me

'My Father, please give (it) to me.'

The corresponding female counterparts *ta-7aayyíl-ó* 'My Mother' and *ta-miccíl-ó* 'My Sister' inflect as Female person-name noun, although they show additional irregular vocative forms with *-oo* (cf. (4-22)), which seems to be more commonly used.

(4-18)

ta-7aayyíl-á	giy-áa	b-áasu.
my-Mother-NOM.	market-ABS.m.sg.	go-PF.3f.sg.

'My Mother went to the market.'

(4-19)

ta-7aayyíl-íí-rá
my-Mother-OBL.-with

'with My Mother'

(4-20)

ta-7aayyíl-ó	be7-ádii?
my-Mother-ABS.	see-INTR.PF.2sg.

'Did you see My Mother?'

(4-21)

hai	ta-7aayyíl-ee,	hegáá	7er-íkkíi	nééní?
oh	my-Mother-VOC.	this	know-NEG.INTER.IMPF.2sg.	you

'Oh My Mother, don't you know this?'

(4-22)

ta-7aayyíl-oo,	háa	y-á.
my-Mother-VOC.	here	come-IMPR.2m.sg.

'My Mother, come here!'

I observed in a Wolaytta song sung by one of the main consultants of mine that the Amharic expression ጋሼ gAssYE, an addressing term for an elder male, is used as a Male Class E person-name noun (illustrated in (4-23)). That this word is a person-name noun is confirmed by (4-24) and (4-25), which are obtained through elicitation.

(4-23)

gáássh-éé-rá	mín
(part of the Amharic expression)-OBL.-with	when I eat

sháássh-ai	maLL-ées.
parched grain-NOM.m.sg.	be tasty-IMPF.3m.sg.

'If I eat with Gashe (lit. my protector), (even) parched grain tastes good.'

(4-24)

gáássh-éé	y-íis.
(part of the Amharic expression)-NOM.	come-PF.3m.sg.

'Gashe came.'

(4-25)

hácci	gáássh-á	be7-ádii?
today	(part of the Amharic expression)-ABS.	see-INTR.PF.2sg.

'Did you see Gashe today?'

Domestic animals are sometimes named individually. Of course some animals are usually not named, and giving names to each animal is actually impossible if there are too many cattle. The words for names of individual animals behave basically as person-name noun. Some of them are listed below[8]. Note that each name can only be given to restricted kinds of animal, and in addition often to · ones with restricted outlooks.

(4-26)

Male Class A

Tone Class I

dibil-á (for donkeys), digis-á (for dogs), gaull-á (for dogs), saamuun-á (for white mules), sark-á (for dogs), Tarag-á (for dogs)

Tone Class II

wárd-á (for dark brown mules)

Male Class E

Tone Class I

(No attestations so far)

Tone Class II

(No attestations so far)

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[8] Since animal names are not a kind of information widely shared in a community, there are many obscure points. The issue is further complicated because not a few "animal" names are related to words and/or notions related to colors (see below in this section and section 5). For example, one of the main consultants of mine claims that *ward-áa* 'dark brown mule', *saamuun-áa* 'white mule' etc., whose corresponding person-name nouns I listed in (4-26) based on another consultant's claim, are common nouns and never behave as person-name noun. Door-to-door research would be needed, but even it might not lead to any decisive conclusion.

Male Class O

Tone Class I

(No attestations so far)

Tone Class II

7alláátt-á (for black-and-white oxen), díímm-á (for black oxen), dúúl-á (for black oxen), gaaráám-á (for horses), gáásh-á (for whitish reddish gray oxen), gitáám-á (for horses), málk-á (for brown stripe oxen), paasáám-á (for horses), shánk-á (for black oxen), Taríís-á (for horses), wóísh-á (for brown oxen)

Male Class U

Tone Class I

bork-á (for dogs), dabaC-á (for dogs), dargant-á (for dogs), waar-á (for dogs)

Tone Class II

(No attestations)

Female

Tone Class I

(No attestations so far)

Tone Class II

dúlk-ó (for black cows), gáámm-ó (for lion-colored cow), kúúl-ó (for dark grey cows), masár-ó (for multicolored or striped cow (በረበረ *burAburE* in Amharic)), punCár-ó (for multicolored or striped cow (በረበረ *burAburE* in Amharic)), saamúún-ó (for white mules), sééT-ó (for donkeys), sumbúr-ó (for donkeys), shégg-ó (for mules), shimál-ó (for mules), tiiTTár-ó (for dogs), wárd-ó (for mules), woddánt-ó (for reddish dark grey cows), worgáán-ó (for reddish dark grey cows), wosóll-ó (for brown cows)

Here might be semantically uneven distribution: all the "ox's name" person-name nouns belong to the Male Class O. But this might happen to be so because of the insufficient data.

The fact that *wóísh-á*, for example, is a Male Class O person-name noun is evident from the following sentences.

(4-27)

ta-bóór-ai	wóísh-óí	de7-íi?
my-ox-NOM.m.sg.	(ox's name)-NOM.	exist-INTER.IMPF.3m.sg.

'Is there (lit. does he exist) my ox, Woisho?'

(4-28)

ta-bóór-aa	súnt-ai	wóísh-á.
my-ox-OBL.m.sg.	name-NOM.m.sg.	(ox's name)-ABS.

'My ox's name is Woysho.'

(4-29)

wóísh-óó-rá	waaT-á
(ox's name)-OBL.	yoke-IMPR.2sg.

'Yoke (it) with Woysho.'

(4-30)

wóísh-oo!
(ox's name)-VOC.

'Woysho! (addressing)'

However, the words for animal names may show irregular forms when a use of the vocative is expected. For example, those for female animal names have a special vocative with the suffix -*i*, which is very often devoiced. The word tone is a falling as a whole, and its high-toned portion does not go beyond the first syllable at most. This special vocative is used, for instance, in soothing or training.

(4-31)

7áani	kúul-i!
take heart	(cow's name)-special VOC.

'Take heart, Kule!'

(4-32)

tííTTar-i,   tííTTar-i!

(dog's name)-special VOC.   (dog's name)-special VOC.

'Titare, Titare!'

The male counterparts are formed likewise, though the suffix is -*u*.

(4-33)

páásaam-u,   páásaam-u!

(horse's name)-special VOC.   (horse's name)-special VOC.

'Pasamo, Pasamo!'

(4-34)

wóish-u,   wóish-u!

(ox's name)-special VOC.   (ox's name)-special VOC.

'Woysho, Woysho!'

This type of special vocative does not seem to be applied to the words for male dog's name. As for them, other types of special vocative are observed. But their formation is not clear to me, or rather, there seems to be no consensus about the matter. For example, I have collected the following three variants for a dog named *bork-á* (Male Class O).

(4-35a)

bork-ó, bork-ó!

(4-35b)

bork-á, bork-á!

(4-35c)

bork-ú, bork-ú!

Judging from the special vocative forms such as *lokk-é* (a word referring to a rooster, see just below), I want to think the form in (4-35a) to be the norm, which is formed

based on the regular vocative with shortening of the suffix vowel and with high pitch shift to it. But this may not be the case. The form in (4-35c) might be an example of a nominative form used for addressing, which is very rarely attested for the common noun.

There are a set of words that are used as substitution for the "animal name noun" discussed just above in this section. These substitute words are used when the name of the referent is not known or when the referent is not given an individual name. As can be seen from (4-36) below, possible referents of each item are rather restricted. For example, *tiit-á* is used only for puppies. These words are also person-name nouns in terms of morphology. All of them are Tone Class I, in spite of the fact that Male Class O and Female person-name nouns are elsewhere always Tone Class II.

(4-36)

7obbol-á (E)	for young male sheep
7occ-á[9] (E)	for male black goats
bull-á[10] (A)	for adult donkeys
lokk-á (E)	for dominating roosters
Caamm-á (O)	for calves
tiit-á (O)	for puppies
7occ-ó (F)	for female black goats
	Cf. 7occ-á (Male Class E)
baDD-ó (F)	for female sheep
bucc-ó[11] (F)	for female dogs

(4-37)

tiit-óí	bócett-aa	7er-ídee?
(substitution)-NOM.	barking-ABS.m.sg.	know-INTER.PF.3m.sg.

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[9] This may be related to the common noun *7ócc-aa* 'Syzygium guineense (a tree bearing black fruits, ዶቅማ *doKmA* in Amharic)'.

[10] This may be related to the common noun *bull-áa* 'one that shows color like ash'.

[11] This might express a name given to an individual female dog. Or this might originate in the Amharic word ቡቺ *bucci* (cry for calling dogs).

'Did the puppy know barking?'

(4-38)

7obbol-éé	dors-áa-ppe
(substitution)-NOM.	sheep-OBL.m.sg.-from

dummat-ídí	bárka	d-ées.
be separated-CONV.3m.sg.	he alone	exist-IMPF.3m.sg.

'The young male sheep is alone separated from the (other) sheep.'

There are special vocative forms for these words too. They are more frequently used than regular vocative forms. They are formed based on the expected vocative forms with shortening of the suffix vowels and with high pitch shift to them. *bucc-ó* 'butch' also shows a form with the suffix *-i*, which might be influence of Amharic (see note 11).

(4-39)

tiit-ó!

(substitution)-special VOC.

'Puppy!'

(4-40)

dors-á	org-íya	7obbol-é
sheep-OBL.	ram-ABS.m.sg.	(substitution)-special VOC.

7obbol-é	g-íídí	Téég-iis.
(substitution)-special VOC.	say-CONV.3m.sg.	call-PF.3m.sg.

'He called the male sheep saying 'Obole, Obole'.'

(4-41)

búcc-i,	búcc-i
(substitution)-special VOC.	(substitution)-special VOC.

'Bitch, Bitch!'

As for names of horses and the culture related to them, see section 7 below.

5 Popular naming convention

In this section, some of the popular naming convention in Wolaytta will be sketched. The description will be, in the nature of things, not systematic. Furthermore, most of the information is based either on a text told by one of the main consultants of mine or on the result of interview research with the consultants. Thus names seen in the following might be given for other reasons than those described below. The related topics, if any, will be mentioned too.

There are person names reflecting the situation in which a child was born.

(5-1)

7anjúll-á (O): For a boy who was born after death of his elder siblings. Cf. *7anjúll-uwa* 'gift, charity', *7anjull-* 'to share a gift'.

baDDéés-á (A): For a boy who was born in the season for sowing. Cf. *baDDéés-aa* 'season for sowing'.

balg-á (U): For a boy who was born in the rainy season. Cf. *balg-úwa* 'rainy season'.

gallass-á (U): For a boy who was born in the daytime. Cf. *galláss-aa* 'daytime', *gallass-* 'to be midmorning'.

masKál-á (E), masKál-ó (F): For a child who was born around the Masqal festival. Cf. *masKál-aa* 'the Masqal festival'.

shank-á (A) : For a child who was born while his father was out for hunting. Cf. *shank-áa* 'hunt'.

tamm-á (U), támm-ó (F): For a tenth-born child. Cf. *támm-á* 'ten', *tamm-* 'to become ten'.

Likewise, a political or social situation in which a child was born may be a source.

(5-2)

dárg-á (E): For a boy who was born at the time of the Derg government.

mangíst-á (U): For a boy who was born when Mentistu Hayle Maryam was very famous and influential.

waad-á (U): For a boy who was born when WADU (the acronym standing for 'Wolaytta Agricultural Development Unity') was serving Wolaytta people.

There is belief in the "evil eye" in Wolaytta. Some people think that if their child has a good or beautiful name he or she might be eaten by the evil eye, and give a dirty name like the following to him or her.

(5-3)

7orC-á (U): Cf. *7orC-úwa* 'sediment'.

7urKát-ó (F): Cf. *7urK-áa* 'mud', *7urKat-* 'to become muddy'.

kán-á (O): Cf. *kan-áa* 'dog'.

kastóll-á (E): Cf. *kastóll-iya* 'flea'.

shánk-á (O): This is a name usually named for cattle. See (4-26) above.

shíy-á (O): Cf. *shíy-aa* 'feces, stool', shíy- 'to defecate'.

In the opposite way, person names may represent the parents' wish or positive feeling. Thus people may give good or beautiful names like the following to their children.

(5-4)

7ushácc-á (O): Cf. *ushacc-* 'to be successful'.

dad-á (U): Wishing the boy to be strong like thunder. Cf. *dad-áa* 'thunder'.

dalgít-ó (F): Cf. *dalg-* 'to become numerous', *dálg-aa* 'being numerous'.

dos-á (A): Cf. *dos-* 'to love', *dós-uwa* 'love'.

marC-á (U): Meaning precious. Cf. *marC-úwa* 'ancient coin'.

Toon-á (A): Cf. *Toon-* 'to win', *Tóón-uwa* 'victory'.

Now very prevalent are Amharic names. Following are some of them that I actually encountered, which are listed in genuine Amharic form.

(5-5)

ተስፋዬ tasfAyE 'my hope'

ዓለሙ Alamu 'the world, happiness'

ዓለማየሁ Alam Ayyahu 'I saw happiness'

አክሊሉ Aklilu 'the crown'

ደስ አለኝ dass AlannY 'I am pleased'

ጌታቸው gEtAccaw 'their lord'

ፍቅሬ feKrE 'my love'

Formerly some children were recommended to change their Wolaytta names into Amharic ones that resemble them phonetically, and some did so in schools, where Amharic was a language for education.

(5-6)

kuuss-á (A) (Cf. *kuuss-áa* 'hair of corn')---> ኳስ kAsA 'compensation'

asall-á (A) (Cf. *asall-* 'to share a gift, to give charity', asáll-aa 'gift as charity')---> አሳለ AsallA 'he sharpened, he considered' (But this does not seem to be a popular name in the Amharic culture.)

However, of course, this change was not compulsory at all.

Person names taken from the Holy Bible are not rare in Wolaytta: Elijah, Esther, Jacob, John, Mark, Mary, Matthew, etc. When these are indigenized (see below in this section) they seem to be based on their Amharic forms: ኤልያስ EliyAs, አስቴር AstEr, ያዕቆብ yA'eKob, ዮሐንስ yohAnnes, ማርቆስ mArKos, ማርያም mAryAm, ማቴዎስ mAtEwos, etc.

According to what I heard, these are not traditional Wolaytta names in that they came from a foreign land, but have been found from the relatively ancient times. I hear also that some people use only their baptismal names after conversion to Christianity.

Adams (1990: 411) says: 'Wolaitta speakers categorize all-non-Wolaitta names according to the classes of Wolaitta . . . person-name nouns. All Wolaittas seem to be able to categorize non-Wolaitta names in the same manner, and they do it in an automatic and systematic way.' He describes the rules as following (1990: 411-412):

'Person-name Nouns:

male:

(1) Any name ending in -e becomes a Class e person-name noun.

(2) Any name ending in -o becomes a Class o person-name noun.

(3) Any name ending in -u becomes a Class u person-name noun.

(4) Any name ending in any other form becomes a Class a person-name noun.

female:

All non-Wolaitta female names are inflected in just the same way as all Wolaitta female names are inflected, for there is only one class of female names.'

I do not think that these rules are not valid. In fact, I could confirm that most of the foreign names I could collect follow the rules. For example:

(5-7)

Amharic	Wolaytta
Male names	
ተስፋዬ tasfAyE	taspááy-á (E)
ነጋቱ negAtu	nigáát-á (U)
ከበዳ kabbada	kabbád-á (A)
ያዕቆብ yA'eKob	yaiKóób-á (A)

Female names	
ዓለሚቱ Alamitu	7alamít-ó (F)
አልማዝ AlmAz	7almááz-ó (F)
አስቴር AstEr	7astér-ó (F)

However, I could find some exceptions to these rules too. For example, the Amharic names ግታቸው gEtAccew and ዓለምayahu AlamAyyahu are expected to become a Male Class A and a Male Class U person-name noun, respectively. According to one of the main consultants of mine, however, this is not the case. Both became Male Class O person-name nouns: geetáácc-á and 7alimááy-á. This is because their final elements w and hu are reduced to the effect that they provide the o-like sounds. We should also note that when the Amharic male name ዳስ አላኝ dassAlannY is indigenized the final palatal nasal, which is not a phoneme found in Wolaytta, is dropped: dassáál-á (A).

The writer's male name, Motomichi, itself is a good counter example against the Adams' rules. My given name ends, I believe, in the vowel [i], although most Ethiopian people seem to judge that it ends in a reduced vowel judging from their writing in the Ethiopian alphabet. Anyway it is expected to become a Male Class A person-name noun according to the Adams' rules. However, my name seems to become a Male Class E person-name noun, at least sometimes.

(5-8)

motomícc-éé	y-íis.
(part of a Japanese name)-NOM.	come-PF.3m.sg.

'Motomichi came.'

According to my consultant, the following is possible too.

(5-9)

motomící	y-íis.
(Japanese name)	come-PF.3m.sg.

'Motomichi came.'

I think that in this case the name is not inflected as a Male Class A person-name noun, but that the original Japanese form was just used. The following would be a similar example, and not an example of a Female person-name noun, despite the -*i* ending for the oblique case.

(5-10)

motomící	kúsh-iya
(Japanese name)	hand-ABS.m.sg.

'Motomichi's hand'

Thus, foreign person names are after all alien to the Wolaytta language and sometimes do not fit into the Wolaytta system. Adams' useful rules can never be seen as absolute ones.

I have to say that there are many names which are not explainable in terms of meaning.

(5-11)

7adáár-á (E)
7amóón-á (A)
7ombósh-ó (F)
hantak-á (U)
langánn-á (A)
wadíll-á (O)

Some of them may originate in other neighboring languages, like Tambaro, Hadiya, etc. and the consultants also admit the possibility. This matter needs further investigation.

Apart from meaning, there are two points to be mentioned here as regards naming of children.

Firstly, a child may be named for his or her name to alliterate with his or her father's name. For example, if his father's name is *7amóón-á*, a name that starts with *7a*, the child is named, for instance, *7anjúll-á*. If his father's name is *zawg-á*, a name that starts with *za*, the child is named, for instance, *zaass-á*.

Secondly, a child may be named after a famous or heroic person however the person has been named. Such names include foreign names too.

As mentioned in section 4 above, domestic animals are sometimes given names individually. Such names are often related to their color or appearance, especially in the case of cattle. For example, *wosóll-ó* (F) is usually given only to a brown cow, and *dúúl-á* (O) to a black ox. See (4-26) above. Of course this does not mean that a brown cow can not be given a name other than *wosóll-ó*.

Some of the "animal" names are undoubtedly related to words of other word classes. For example, *wosóll-ó*, a name for a brown cow, is related to the common noun *wosoll-úwa* 'henna'. But there are many names whose etymology is not clear.

6 Morphology of the person-name noun's stem

The issues treated in this section will be nothing but conjecture based on relatively scant data. However, I think they are worth mentioning here because they might give clues to some historical problems of Wolaytta and other Omotic languages.

As can be seen from the illustrations of the preceding section, not a few native person-name nouns are definitely related to words of other word classes, such as the common noun or verb. For example, *marC-á* (U) is ten to one related to the common noun *marC-úwa* 'ancient coin'. Masculine common nouns are classified into three morphological classes: Class A, Class E, and Class O. Their endings are similar to and

seem to be somehow related to those of the person-name noun[12]. Thus far, however, I have not been able to generalize the rules that explain their relationship or correspondence. For example, a Class A common noun seems to be often related to a Male Class A person-name noun, but sometimes it is related to a person-name noun of other sub-classes.

(6-1)

Class A common noun	Corresponding person-name noun
Ciissh-áa 'flower'	Ciissh-á (A)
kuuss-áa 'hair of corn'	kuuss-á (A)
seebb-áa 'moustache'	seebb-á (A)
dad-áa 'thunder'	dad-á (U)
kan-áa 'dog'	kan-á (O)

Although it is not needed that there is neat correspondence among the person-name noun and other word classes, the present situation is very mysterious to me. I guess we have to rely on a historical explanation to solve this enigma[13].

The second issue concerns Female person-name nouns. Some of them seem to be related to items of other word classes, but end their stem with the redundant -it-. See the following examples.

(6-2) Female person-name nouns ending with the redundant -it-

baazzít-ó	Cf. baazzat[14]- 'to become clear', baazz-áa 'place before someone's face'.
daannít-ó	Cf. daannat- 'to become a judge', daann-áa 'judge'.
dalgít-ó	Cf. dalg- 'to become numerous', dálg-aa 'being numerous'.

It is a well-known fact that a feminine gender marking element -(a)t is attested throughout the Afro-asiatic phylum (see, for example, Hayward (2000: 94)). I guess the

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[12] See Wakasa (2005).

[13] But I am afraid that the derivational relationship supposed here may not correct.

[14] The -t- element is often used to derive a denominative verb.

redundant -*ít*- mentioned above can be a realization of the feminine element, which is not observable elsewhere in Wolaytta, if the etymology is not false[15].

Studies of proper nouns have been slighted in the field of descriptive linguistics of Ethiopian languages. I hope that the questions brought up in this section will stimulate further studies on Ethiopian proper nouns.

7 Miscellaneous topics on person names

In this section, miscellaneous topics on Wolaytta person names that could not be discussed in the preceding sections are dealt with.

In the Wolaytta language, when a person name is asked an interrogative word corresponding to 'who' is used.

(7-1)

ne-súnt-ai	7óónee?
your-name-NOM.m.sg.	who?

    'What (lit. who) is your name?'

This feature is in common with, as far as I know, Amharic and Coptic in Afro-asiatic languages. However, Arabic, for instance, uses an interrogative pronoun corresponding to 'what' for the same purpose.

To pay their respects to a person, Wolaytta people use the name of the eldest child of the person to be respected, instead of his or her own name, in the following way.

(7-2)

7áákk-ó	7aaw-áa	be7-ídetii?
(person name)-OBL.	father-ABS.m.sg.	see-INTER.PF.2pl.

    'Did you see Ako's father?'

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[15] But since this element appears in Amharic too, it may be a borrowing from it (see Leslau (1995: 155, 163, and 821).

(7-3)

7anjúll-ó   7aayy-ée!

(person name)-OBL.   mother-VOC.f.sg.

'(Hello,) Anjulo's mother!'

According to 中野 (Nakano 2003: 59-60), this is a feature that is found here and there in Afro-asiatic languages. He says that parents are called with their eldest son's name after he is born, and it is much more polite way of calling. He continues that a husband and a wife may call each other that way, and even that he was surprised to hear his informant in Syria, who is the eldest son, call his (i.e. the informant's) mother "the mother of Damin (the informant's name)" in the presence of a person who is not so close to him (the informant)[16]. This description largely holds true to Wolaytta, although children do not seem to use this calling to address directly their parents.

In Wolaytta, however, a daughter's name is also used if she is the eldest child. In the following, *dalgít-í* is an oblique form of a Female person-name noun.

(7-4)

dalgít-í   7aaw-áu!

(female person name)-OBL.   father-VOC.m.sg.

'Dalgite's father!'

The eldest child's name usually continues to be used even after the child's death.

For the same purpose, they call a person relating to his horse. For example, if he has a horse whose name is *paasáám-á*, he is called "the lord of Pasamo".

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[16] The original Japanese statements are as follows:　'長男が生まれたあとの親は、たとえば「ユースフの父さん／母さん」のように、その長男の名を使って人からよばれるようになり、そのよび名がその人の個人名よりずっとていねいな呼称とされている。この呼称を使ってたがいによび合う夫婦もいる。私のシリアでのインフォーマントが、あまり親しくない人のいた席で、彼自身は長男なので、自分の母親に、「ダーミン（自分の名）の母さん」とよびかけたのにはちょっと驚いた'.

(7-5)

paasáám-ó   gód-au!
(horse's name)-OBL. lord-VOC.m.sg.

'The lord of Pasamo!'

The word for the horse's name *paasáám-á* is a person-name noun. However, a common noun that can refer to the horse may also be used in the same way. For example, if the person in question has a horse described as *dáám-aa* 'dark brown one (common noun)' in Wolaytta, he may be called "the lord of a *dáám-aa*".

(7-6)

dáám-aa   gód-au!
dark red-OBL.m.sg. lord-VOC.m.sg.

'The lord of a dark red horse!'

Most of the common nouns used in this way are those that describe color or looks. They include the following.

(7-7)

7amár-aa	'horse that is white in the muzzle and forehead and dark grey in the rest'
bóótt-aa	'white one'
bóór-iya	'dark brown one'
boróK-uwa	'one with a blaze or white spot on the forehead'
bull-áa	'one that shows color like ash'
deegár-aa	'multicolored, spotted one'
dúMM-aa	'black one'
paajj-íya	'Holstein-colored one'

However, words whose meaning is not clear can also be used. They might be related to foreign proper names or to the ancient Wolaytta language. Such words include the following.

(7-8)
7adáál-iya
7iiyánn-aa
janjeer-áa
gazúm-iya

A woman may be called in the same way (However in fact the horse does not seem to be thought as her belongings, but her husband's in Wolaytta culture).

(7-9)

dáám-aa	gód-ee!
dark red-OBL.m.sg.	lord-VOC.f.sg.

'The Mistress of a dark red horse!'

Even when a person to be respected does not actually have a horse, he may be called with an invented horse's name which alliterates with his own name. For example, if the person in question is *7anjúll-á*, he may be called *7amár-aa gód-aa* 'the lord of an *7amár-aa* (see (7-7) above) horse' even if he does not have a horse.

Relatively long person names may be shortened in actual use. For example, when a person named *7anjúll-á* is addressed, the vocative of a shortened form, *7ánj-aa*, may be used as well as the expected vocative, *7anjúll-oo*. Whether there is a unified set of rules for forming such shortened names or not is not known to me. The shortened names are used among people very friendly each other to show intimacy, but children can not use the forms to their parents.

Person-name nouns may also be transfigured and used like nicknames. There does not seem to be any modeled rule for this transfiguration, but it seems to be preferable that two names alliterate and the resultant stem agrees with an existing one. For example, Mr. Alemu, one of the main consultants of mine, was usually addressed like (7-10a), but was also addressed like (7-10b) at home. Note that *7aill-íya* is a common noun meaning 'slave'.

(7-10a)

laa   7alám-oo!

hey   (person's name)-VOC.(Male Class U person-name noun)

'Hey, Alemu!'

(7-10b)

laa   7aill-íyau

hey   slave-VOC.(common noun)

'Hey, Ailiya (lit. slave).'

Finally, most, though not all, of the Wolaytta culture introduced in this section are attested in the culture of Amharas. The direction of influence is not known, at least to me.

Abbreviations

A	Male Class A person-name noun
ABS.	absolutive
CAUS.	causative
E	Male Class E person-name noun
f.	female
F	Female person-name noun
IMPF.	imperfect
IMPR.	imperative
INTER.	interrogative
JUS.	jussive
m.	masculine
NEG.	negative
NOM.	nominative
O	Male Class O person-name noun
OBL.	oblique
PASS.	passive

PF.	perfect
sg.	singular
VOC.	vocative
1	first person
2	second person
3	third person

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